

# LESSONS WORTH CONSIDERING

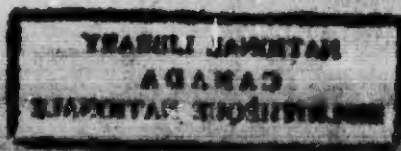


1920

THE CATHOLIC TRUTH SOCIETY OF CANADA, INC.

67 BOND STREET

TORONTO



0 10632

BX1755

C3

no. 139

P\*\*\*

# Lessons Worth Considering

(Sent Only to Priests).

The middle week of November, 1919, brought a large number of women to Toronto. The Women's Institutes of Ontario held their annual convention here that week. These organizations are under Government patronage for the social betterment of farm life. They are found in all the Provinces of Canada under different names, and are linked up as a nation-wide body by a Federal Council.

This Council met in Toronto this year at the same time as did the Ontario Institutes. Eighteen Federal delegates met in the Parliament Building. Only one of the eighteen is a Catholic, and she was sent by the New Brunswick Institutes. This national Council of the Institutes needs a national organ of publicity for all the federated bodies. There is, at present, no such organ.

It was a great opportunity for some existing monthly publication to become an organ of national importance with assured high dividends for its proprietors. Here, for instance, is the Canadian Home Journal. Why not adopt this respectable publication as the national organ of the Institutes? The effort to have this proposition adopted by the delegates was strenuous and long sustained. Many months ago preparations to this end began. There was no lack of wire-pulling and secret influences. Public men of Canada were drawn into it.

It is necessary here to recall that a few weeks before the Dominion election of December, 1917, the Canadian Home Journal had one of the most vicious and venomous articles against the Catholic Church that appeared in that time of bitter anti-Catholic literature. It represented the Pope as pro-German, as sacrificing spiritual to worldly interests in an arrangement with the Kaiser for the restoration of the States of the Church, and so on through flings at Quebec, at Catholics as unpatriotic, and all that sort of thing dressed up by someone well trained in the writing of English.

The Catholic delegate from New Brunswick succeeded in preventing the adoption of the Canadian Home Journal as the official organ of the institutes on the score of that article. That is a salutary lesson for anti-Catholic agitators. How did

NATIONAL LIBRARY

CANADA

BIBLIOTHÈQUE NATIONALE

0 910695

the New Brunswick delegate succeed in blocking the proposition? No appeal to fairness could have done it. No force of argument could have done it. No; it was because the Institutes had been organized in many French districts of New Brunswick, and their delegate could speak at the meeting with the influence of a Province behind her. It was organization that did it.

One lesson is especially this. Those Institutes of women organized in French districts of New Brunswick may not know or realize what power they wielded in Toronto. Similarly the Catholics of some parts of Canada do not know, cannot know, what weakness they inflict upon Catholic interests in other parts of Canada by their racial quarrels.

Still another lesson is an evident inference from the facts herein stated. It is that Catholic men and women must become more active and take their part in all such societies. They are not forbidden societies. On the contrary, they are useful societies. We need many exclusively Catholic societies in Canada; but we cannot avoid being associated with non-Catholics also in some societies which cannot be called Catholic. The Dominion of Canada is one such society. So is the Royal Society of Canada. So is the Red Cross Society. And similarly, the Women's Institutes are a form of association which Catholics cannot afford to ignore. Where all the people are Catholic in a district the Institute becomes a Catholic society in its local activities. In any case, these Institutes are becoming a great force in the social life of Canada, and the only way to prevent them from engaging in anti-Catholic activities is to make them conscious that very many members are Catholics.

During the past few years the governments of many countries have called into consultation representative men and women who are members of important organizations. Sometimes the purpose is to get advice in disputed questions, such as that of labor and capital. Sometimes it is to get the co-operation of organizations in formulating and regulating some practical measure, such as immigration, for instance. Twice during this year an inquiry went out from Government Departments asking the name of some nation-wide Catholic organization of women. The purpose was to invite representative members of a Catholic organization to Ottawa. Both

times the reply had to be given that no such organization existed.

Among the purely Catholic organizations, the Catholic Truth Society is important, more important for the future developments now in sight than for the past. The headquarters office of the Catholic Truth Society of Canada in Toronto has done much good work in the past few years, because the President has been able and willing to give time and labor to the work without salary, and because the Diocese of Toronto has given the free use of office room, heated and lighted. This local hap-hazard way of doing things is not in keeping with the needs of the Catholic Church in Canada.

Five Protestant Churches in Canada have combined in a campaign to raise a fund of at least eleven million dollars (\$11,000,000), and as much more as possible, in a year. The bodies in this combination are the Anglicans, Methodists, Presbyterians, Baptists and Congregationalists. This campaign has already begun. This large fund of millions does not include the usual church collections. It is a special fund to be used to strengthen and propagate the denominations concerned. The eleven or more millions will be divided between them in the following proportion.

Presbyterians .....	\$4,900,000
Methodists .....	3,785,000
Anglicans .....	2,500,000
Baptists .....	750,000
Congregationalists .....	150,000

The Catholics of Canada own thousands of millions of dollars in property and securities, but a very small part of their wealth is mobilized for general defensive purposes. The distribution of one hundred and fifty thousand dollars per year among the missionary Bishops of Canada by the Catholic Church Extension Society should be multiplied by ten to meet the warfare carried on against the Catholic Church by Protestant Mission work among all races of Catholics. On the 24th of November, 1919, a meeting of three thousand Protestant men and women of Toronto was addressed by several leading men to explain the campaign referred to above. Among the speakers was the Premier of Ontario, introduced by the



Chairman as "The Christian Premier of a Christian Province." One paragraph of the Premier's address is this:

"I am here to-night to express my thorough accord, my oneness with this movement, which promises to do such great things for Christianity in Canada. I believe that this movement, which is in itself a confession that we have failed, is also an acknowledgment that we must go and get strength from the only source of strength for our work as Christian people. I believe this movement must be fraught with blessing to the Christian Church in Canada. After all, Christianity is the only thing we can look to for any real good. The Christian Church and Christian peoples are the only forces we can look to, to do us any good as a nation. Other things are only accessories, dependent upon the great things."

If the Catholics of Canada were as united in action as are the Protestants of Canada, it would be easy to imagine the Premier of Quebec addressing the inaugurating meeting of a Catholic campaign, for the whole of Canada. We are as divided in action as the Protestants are divided in faith, with the result that we are like the Allies against the Central Powers before Foch was made Generalissimo. We Catholics of Canada lack far more than did the Allies. They had co-operation and needed only co-ordination. We have neither the one nor the other.

Let us consider in some detail one of our major mission problems in Canada, that of the Ruthenians. One of the means of influence used by the Presbyterians and the Methodists among the Ruthenians is the founding of hospitals in small places. On account of our method of divided action, nearly all the Catholic hospitals are in the cities, where they can be made self-supporting. With their central fund the Presbyterians, for instance, can and do run hospitals in places where they are not self-supporting. There are Presbyterian hospitals at Atlin, B.C.; Vegreville, Alberta; Grande Prairie, Alberta; Bonnyville, Alberta; Carora, Saskatchewan; Wakaw, Saskatchewan; Ethelbert, Manitoba; Teulon, Manitoba; Sifton, Manitoba.

We received the following answer from Rev. P. Oleksiw, Rector of St. Vladimir's and Olga's Church, Winnipeg, to a request for information:

"In answering your letter in which you ask for information,

I might state as follows: We have in Manitoba 85,000 Ruthenians, 80 organized missions and 12 priests. In Saskatchewan 70,000 Ruthenians, 55 missions and 8 priests. In Alberta, 60,000 Ruthenians, 40 missions and 7 priests. In British Columbia, 30,000 Ruthenians and no priests."

Of the Catholic Ruthenians who came to Canada, about 25,000 have been lost to the Faith, and about 30,000 others are now in a state of religious unrest and indecision. The Ruthenians have a great desire to be educated, and the Protestants have met that desire by large expenditures of money. In this work the Protestant laity is as zealous as the clergy. Protestant teachers and nurses have lived and worked among them as long as ten, fifteen or even twenty years for the sole purpose of acting upon them in a missionary way. The Ruthenians have suffered a great deal of physical pain in sickness through their remoteness from medical aid in rural districts, and through their ignorance of hygiene and suitable diet. The Protestants have come to their aid through hospitals, doctors and nurses. Small wonder, therefore, that the good-will of the Ruthenians has been gained in very many cases, and even in whole districts. On the other hand, there are only about thirty Catholic priests to attend to the spiritual needs of the 200,000 Ruthenians who still remain Catholic. This makes an average of one priest to about 6,600 Catholics; but, as a matter of fact, in the Prairie Provinces the average is more than double that number. There we know of cases where one priest is attempting to look after 20,000.

The next ten or fifteen years will decide whether this large body of people will remain Catholic or become anti-Catholic. Whatever they will be eventually in religion, they will certainly exert a very great influence, for they are ambitious and talented. It is of vital interest to the Catholic Church in every part of Canada to make sacrifices now for the saving of those people to the Church. If they are lost to the Church they will be our bitterest enemies.

Another influence working against us is that of newspapers. There are eight papers published in the Ruthenian language in Canada. Of these, one is Catholic, one is neutral, and six are anti-Catholic. These are subsidized by Protestants, Socialists and Eastern Orthodox.

The Catholics of Canada need a revival of zeal in mission work. Without it the prospect of Catholicism in the Dominion

is very far from bright. There are Protestant girls here in Toronto who work in offices all day, and yet get up early enough in the morning to teach catechism to immigrant children for an hour before going to work. Their zeal for their own faith is real and sincere. The only way to defend the Catholic Faith against them is for us to be equally zealous in work and equally generous in giving and co-ordinating the funds absolutely needed to enable the Catholic Church in Canada to avoid disaster.

The co-ordinating of funds requires as much generosity as does the giving of money for mission work. Co-ordination involves co-operation on a wide scale. The Protestant bodies are far superior to the Catholic of Canada in this respect. All their mission funds are distributed annually by central boards or committees. It is this concentration of effort that enables them to attack us successfully. When one Committee of the Presbyterians or the Methodists has half a million dollars to use for mission work in Canada in one year, the results may indeed fall short of what might be expected, but results they certainly secure, to the detriment of the Catholic Church.

The Methodists have published their Annual Missionary Report for the year ending July 1st, 1919. In this Report the Central Committee says: "Under an arrangement with the Presbyterian Church a large tract of territory north and east of Edmonton, which has in it more than sixty thousand Ruthenians, has been assigned to the Methodist Church. Many of these people are ignorant and degraded and, under the sinister leadership of their priests, are resolved to resist all Canadianizing influences. A large percentage of them are still alien. They can neither write nor read nor speak English, nor do they send their children to school."

"It is very gratifying to be able to state that there are many advances in the Ruthenian work. The 'Canadian,' our weekly paper, printed in the Ruthenian language, continues to grow in the esteem of the people. The paid-up subscriptions now number almost one thousand, representing a reading constituency of at least five thousand souls."

From the statistical part of this Report we give a summary of the amounts received for Methodist Missions from the dif-



ferent Provinces of Canada in one year, with the number of Methodists in each Province, according to the census of 1911, as follows:

Province.	Population.	Amount.
Nova Scotia .....	57,606	\$22,395.47
Prince Edward Island .....	12,209	6,702.79
New Brunswick .....	34,558	16,362.86
Quebec .....	42,444	93,190.94
Ontario .....	671,727	576,785.39
Manitoba .....	65,879	62,463.65
Saskatchewan .....	78,325	68,829.35
Alberta .....	61,844	30,547.77
British Columbia .....	52,132	23,914.48
Total .....	1,079,892	\$901,192.70

The chief items of expenditure on the part of Canadian Methodists through their Central Board for the year ending July 1st, 1919, are:

Canada, West of Lake Superior .....	\$229,525.34
China Missions .....	225,777.81
Japan .....	102,203.02
Province of Quebec .....	32,296.71
Education of Missionaries .....	37,168.93

The Report issued by the Presbyterians of Canada is similar to that of the Methodists in amount and distribution.

The influence of the Holy See is weakened in the East by the activity and the enormous expenditures of the Protestant bodies.

In Canada we simply must fortify our outposts and undertake seriously the work of preventing spiritual disaster.

It is also a patriotic work to save the Ruthenians to the Catholic Church, for Protestantism is only a half-way house for them if they leave the Church. They will go on to some radical form of Socialism.

December, 1919.

CATHOLIC CHURCH EXTENSION PRESS,  
67 Bond St., TORONTO.